SUPERSTITION AND SPIRITUALITY

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The burden of my essay is: Superstitions have no meaning for me. [illegible], the great tolago poot, says. "W what use is your worship of God. If [illegible] your chitta, is not pure." The Realisation of God is, therefore, based [illegible] of one's heart. In Sahaj Marg, at the time of initiation, the aspirant's heart is cleansed of the dirt, grostness, imporities and complaves. After that [illegible] Master into the heart of the ospireat is prayed for. The heart is a [illegible] factor. When we talk of spiritual evitiution, we mean the [illegible] According to our system God is natther Sakar nor Nizahar but [illegible] the Ultimate Reality, the highest goal that any man can expite ne.

From the Vedic and Upanishadic times to the present one [illegible] study of the transformation of the conception of God, we find a let [illegible] entry into the spiritual scene. Alas! What a fall, my friends, from [illegible] Reality! Unfortunately these Gods are what, for the Ultimate reality. [illegible] part It, "Gods are like the different functionaires of Nature, set to wo[illegible] will like the different parts of a machine." In other words these Gods [illegible] power point: Soving their naturral places and duchrnging their specific fraction. identify them with the Ultimate Reality. Even nut own so called Gurd's light faits to dispel this ignorance or wipe off this eoperstitions belief, for his realization is only hoatted. Our elders are not fnuils in [illegible] these Gods. When they call a poalcirear God [illegible] only and none else. Panchayat president, mea[illegible] and actuallly not the president of the Indios [illegible] this wellmarked difference in the levels of function of the seconel Gord, and the God, the Ultimate Reality. Oiten iieraa we are led asvgy to the spititnat fient because we have not fixed our goal pro[illegible] should entnly us. When nave we are [illegible] half the battle is over. The other o[illegible] For mant of a clear conception of [illegible] We shift uurselves from system to system. Added to this, our superstitions belief plays a havoc on us.

Superstition means belief in omens and signs, false worship and religion, an ignorant and horsmand belief in conceptition agnacy, belief or waar is chowat, without evidence and excessive reverence or fear based on ignorance. These [illegible] ditsr in the neuar of reliance and treeelity. There tbam therefore be an [illegible] asvionting these things and motivating the homos being in the Ultimate [illegible] tleeocrvtee what tirus nataturnes is tnsaa in us will be him anit we will [illegible] vynant goats. This is nine i say ingnwsnces in a brsat of maknaee. It [illegible] he right. It is a child of ignorance, it hates and flees from lruwwledge. At Reality [illegible] ns, superstition hates out.

haq [illegible] marg is making an anslrant realise the Ultimate Reality. The [illegible] ponmore and the progress quick by the transmission of the [illegible] the heart of an asproant. It alone is acpunts of "Chitta Vritu [illegible] the unpyasserral tocus ana the eonolumisae noe and niant the [illegible] Ultimaoa. So tnonn braca is unique he tsaell. It is ssed at all [illegible] gouns of performance, cit the intritcaces of vam, evoeeatry, [illegible] In turt it is on rentrsmotre, it is graanxa trsall, it in arritac- [illegible] The snpsoani s sodi fcom on [illegible] An mairoor's nrrurl is tsrcute hpt manly crensnzs of all [illegible] nurrons of God. He mas currently get dissure. But those [illegible] when he esus ousors osros a mirlcsst [illegible] a; sa[illegible]etos called "vmpofenrao". No ean bbat of the Ultimate Reality is [illegible] ible to ignevance. Nan it is the poal tar hoex it surfliwisize unarstiats [illegible] marts surprisingly simple within an unbelievelily short hom, all [illegible] Master, of crrersa:? Fer ssprrant is at perfect liberty to test an [illegible] very stage and have his faith reinforced by his men experience.

[illegible] so the question of gramores of Gods does not ariur at all. Gods are there, no [illegible] but to realise them is our our goal. We have to realise the one that is beyond [illegible] of these Gods. Is there are boals to take us in that goal? Hhar Master sayx, "Yes, I [illegible] do." All that tso isuro to ottey thais ta tno raer moul. Thee heart is the hold of His [illegible] eamranris. Let us, theaefboy, mait that and prerms ensrolves to Him. Transplantation of heart may be an impossible rask for a gcasnczeom in a tnrxt [illegible] tuetes [illegible] ctpatreo [illegible] otilon fangard, bot partarkly rad fos os anpert [illegible] **in the Ultimate Reality. Sahaj Marg** [illegible] **ation of tnese tnaurn to the Grace of our**

Master and his "peanahatl", in one's own life time provided one is sincere and [illegible] **im.**

[illegible] Master own Master Himself.

[illegible] from Tagore's "Fruit-gathering".

"Your speech is simple, my Master,
But not thelrs who talk of you"

The Natural Path

Escaping the gravity of superstition to realize the Ultimate Reality through the mechanics of Sahaj Marg.

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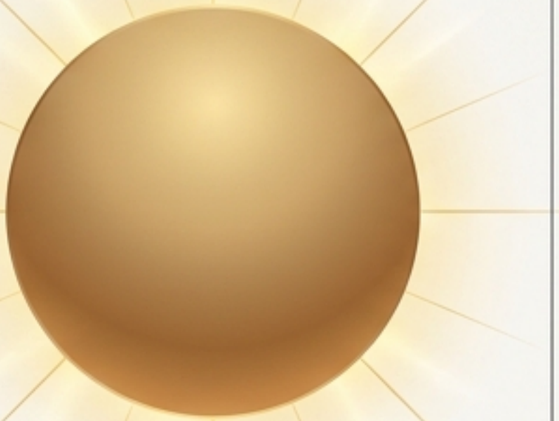
The Fall from the Absolute

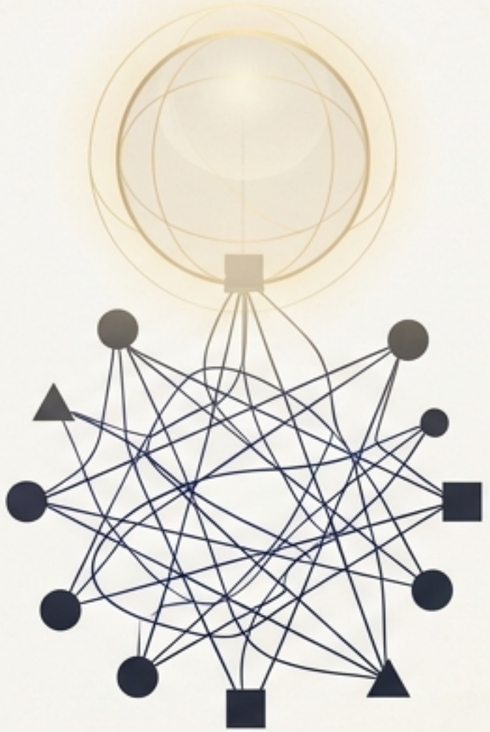
The Original Goal

The Distraction

The Original Goal

Since Vedic times, the ultimate spiritual goal has been the Absolute Reality (neither Sakar nor Nirakar, but beyond both).





The Distraction

Over time, seekers fell from this ultimate ultimate pursuit, becoming distracted by lesser deities and fragmented subsystems.

"Gods are like the different functionaries of Nature, set to work out Her will like the different parts of a machine."

We have shifted ourselves from the ultimate system to fragmented subsystems.

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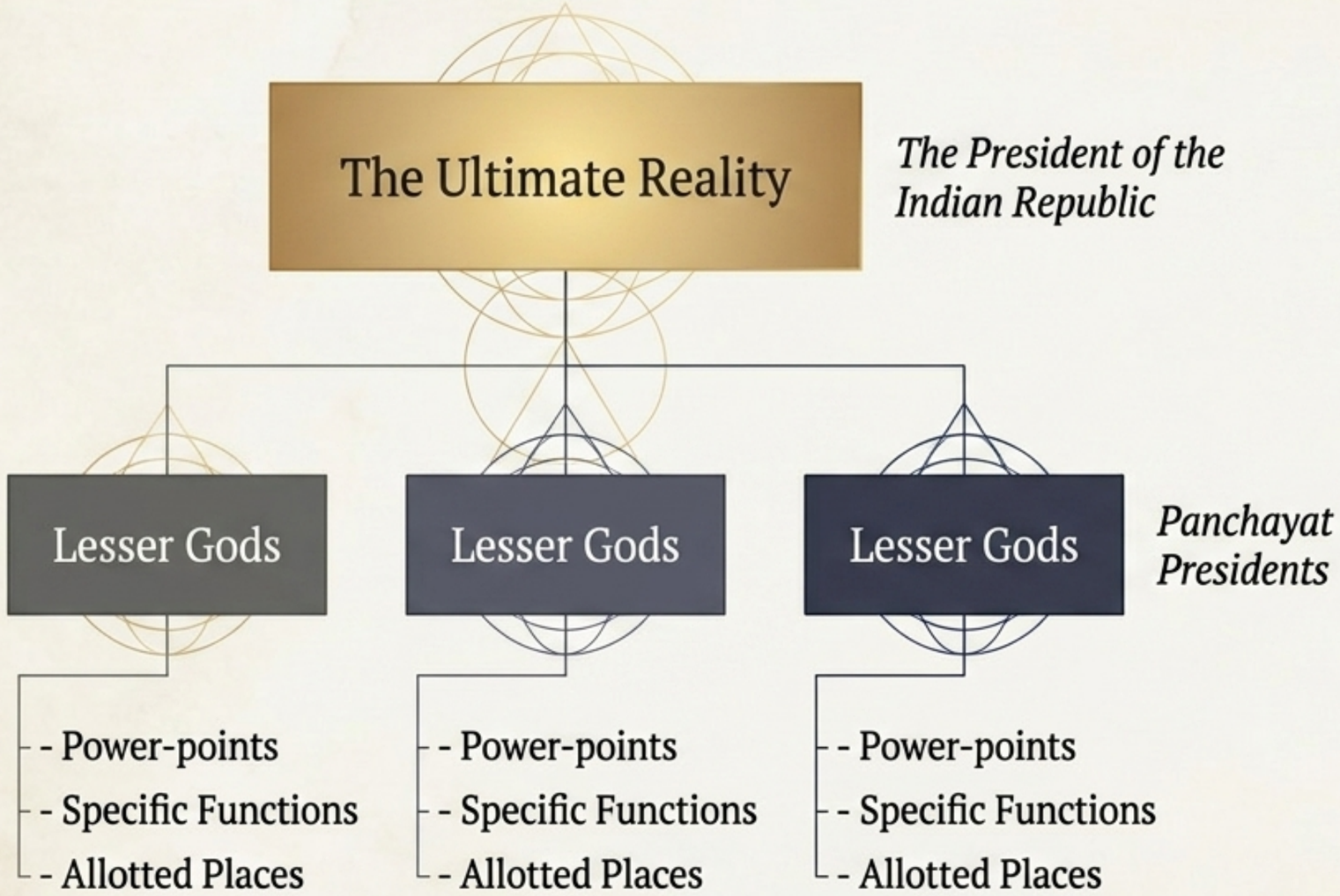
The Hierarchy of the Divine



Calling a specific God by name means calling that God only and none else.

Worshipping a lesser God is like appealing to the president of a local Panchayat. It yields limited, localized results.

Why stop at the functionaries of Nature when the President of the Republic—the Ultimate Reality—is accessible?

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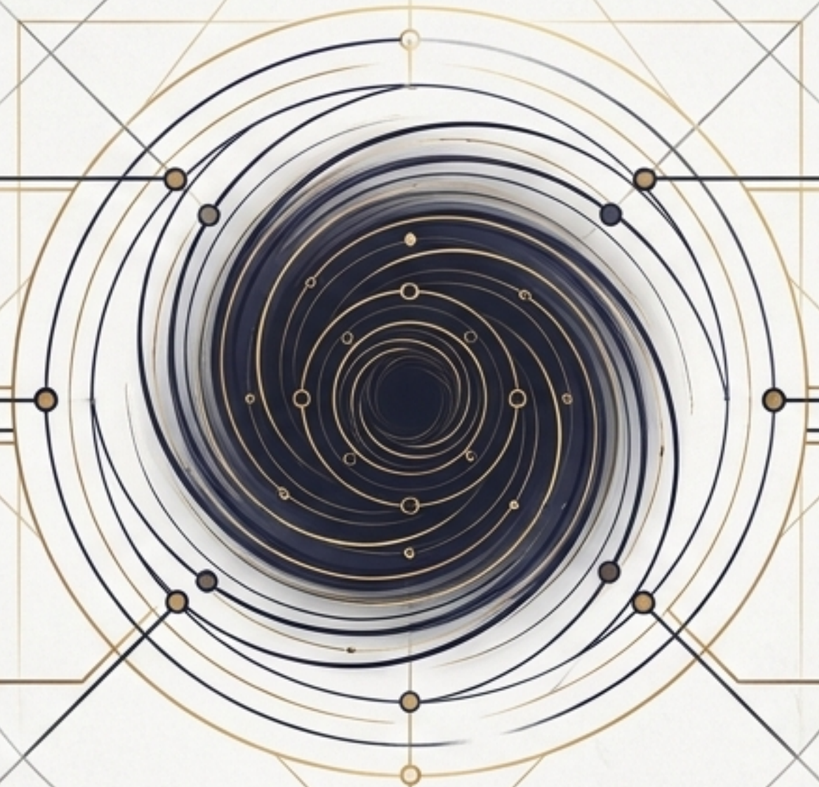
The Anatomy of Superstition

The Definition

Blind belief in omens, signs, and supernatural agency without evidence.

The Effect

Causes the human being to become “gross.” Subtlety is lost and spiritual evolution stagnates.



The Root Cause

Built entirely on fear, excessive reverence, or sheer ignorance.

The Nature

“Superstition is a kind of darkness… It is a child of ignorance, it hates and flees from knowledge.”
As reality dawns, it fades out.

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Two Paths: Superstition vs. True Spirituality

	Path of Ignorance (Superstition)	Path of Light (Sahaj Marg)
Origin	Fear and Ignorance	The Ultimate Reality
Nature	Blind belief, rituals, and excessive vigours	Practical action and built-in technique *(void of excessive austerity)*
Target	Supernatural agencies and functionary Gods	The Highest Goal (The Absolute)
Outcome	Accumulation of grossness and stagnation	Purity of the heart and realization of God

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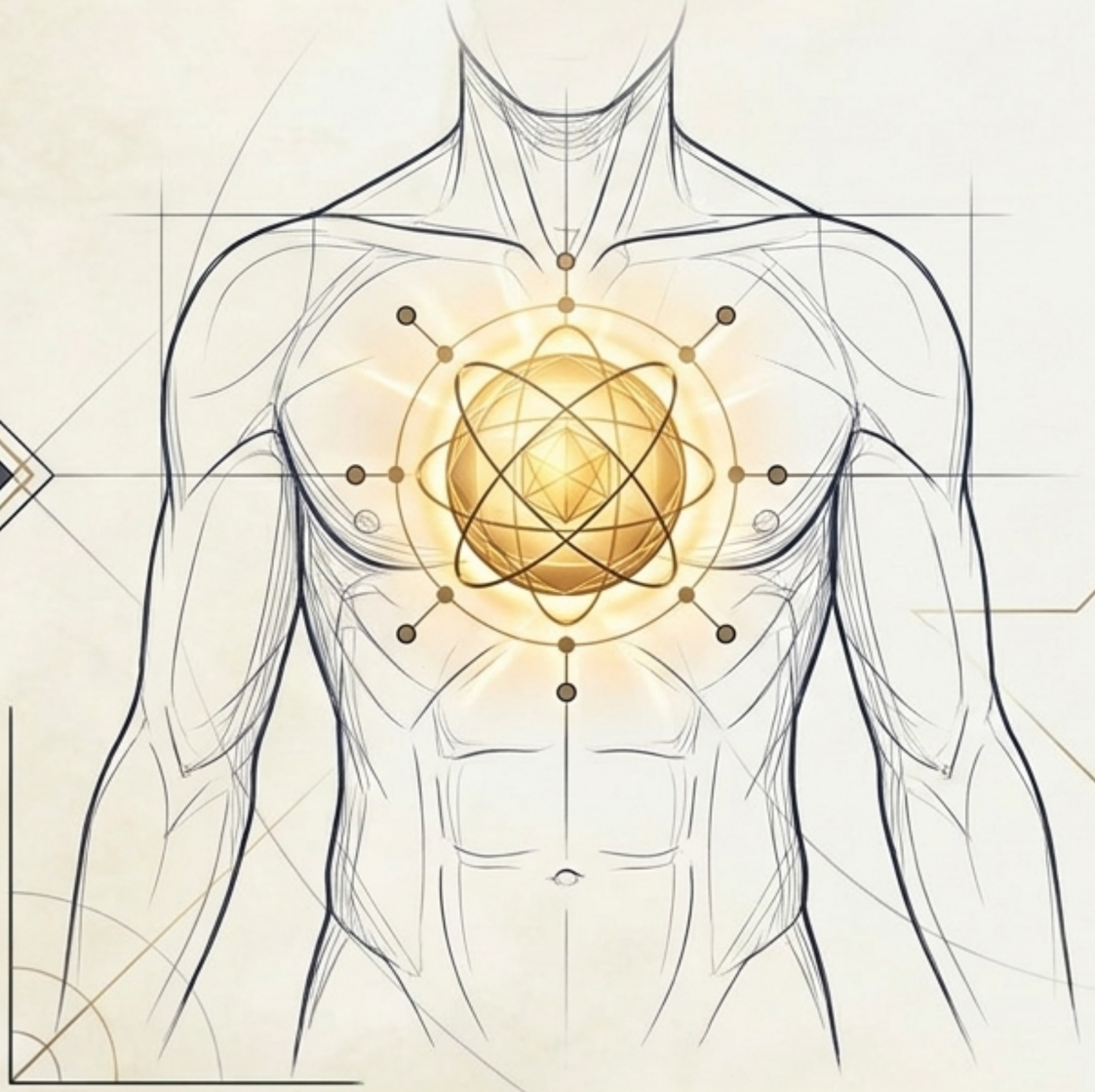
The Nucleus of the Human System



> **“Of what use is your worship of God, if your heart, your chitta, is not pure.”**
>
> — Vemana, Telugu poet

The Prerequisite

Unless the heart is purified, higher spiritual evolution is an impossible factor.

The Realization

The realization of God is based entirely on the purity of one’s heart. It is the designated field of operation for spiritual evolution.

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The Spiritual Surgeon

The Impossible Task

A practitioner in a rural clinic attempting a heart transplantation.

Represents self-guided austerity or reliance on lesser spiritual guides lacking the necessary supramental force.

The Expert Surgeon

Entrusting our tiny heart to an expert doctor in a well-equipped hospital.

The Master is the ultimate doctor. We cannot perform spiritual surgery on ourselves; we must entrust our heart to the only expert capable of taking us to the Absolute.

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The Mechanics of Sahaj Marg

1
Preparation
At initiation, the aspirant is acknowledged as impotent to reach the Ultimate alone.
2
Transmission
The Master transmits the Ultimate force directly into the heart (the nucleus).
3
Cleansing
The descent of the Master cleanses the heart of dirt, grossness, and complexes.
4
Chitta Vritti Nirodha
The supramental force achieves what lesser forces cannot— directing the mind toward the Ultimate.
5
Moulding
The aspirant feeds on this transmission, slowly growing into the Ultimate Reality.

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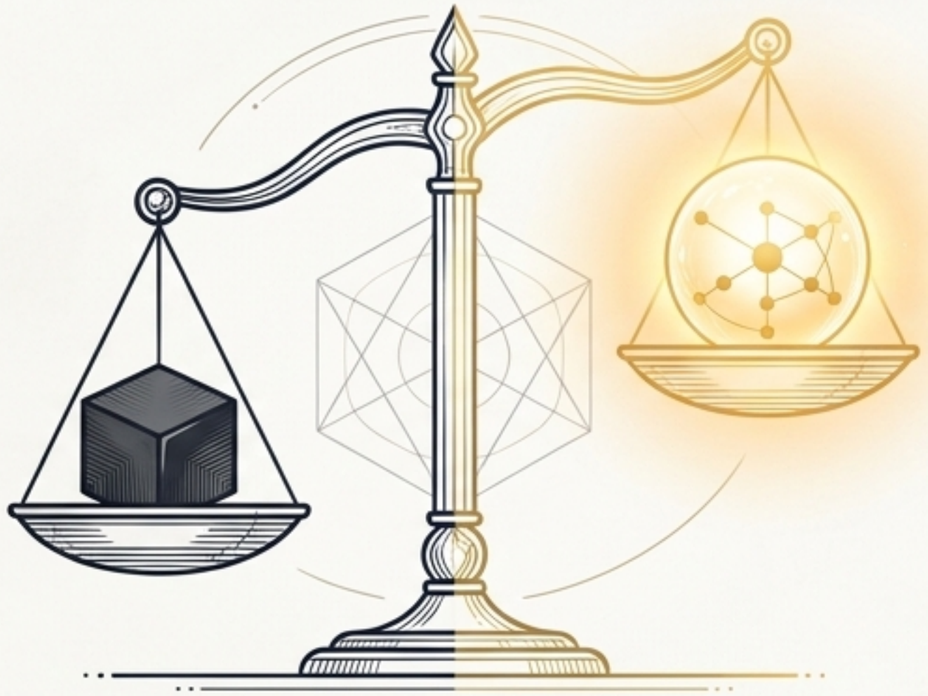
Practice over Philosophy

Useless Philosophy
& False Notions



‘Imperience’
(Spiritual Experience)

Sahaj Marg is unique: it is not a philosophy; it is practice itself. It is action-oriented, relying entirely on its built-in technique of transmission.

As the aspirant practices, doubts are automatically removed through continuous spiritual experience, termed ‘imperience’.

The system is not founded on fear. The aspirant is at perfect liberty to test its efficacy at every stage and build faith purely through personal experience.

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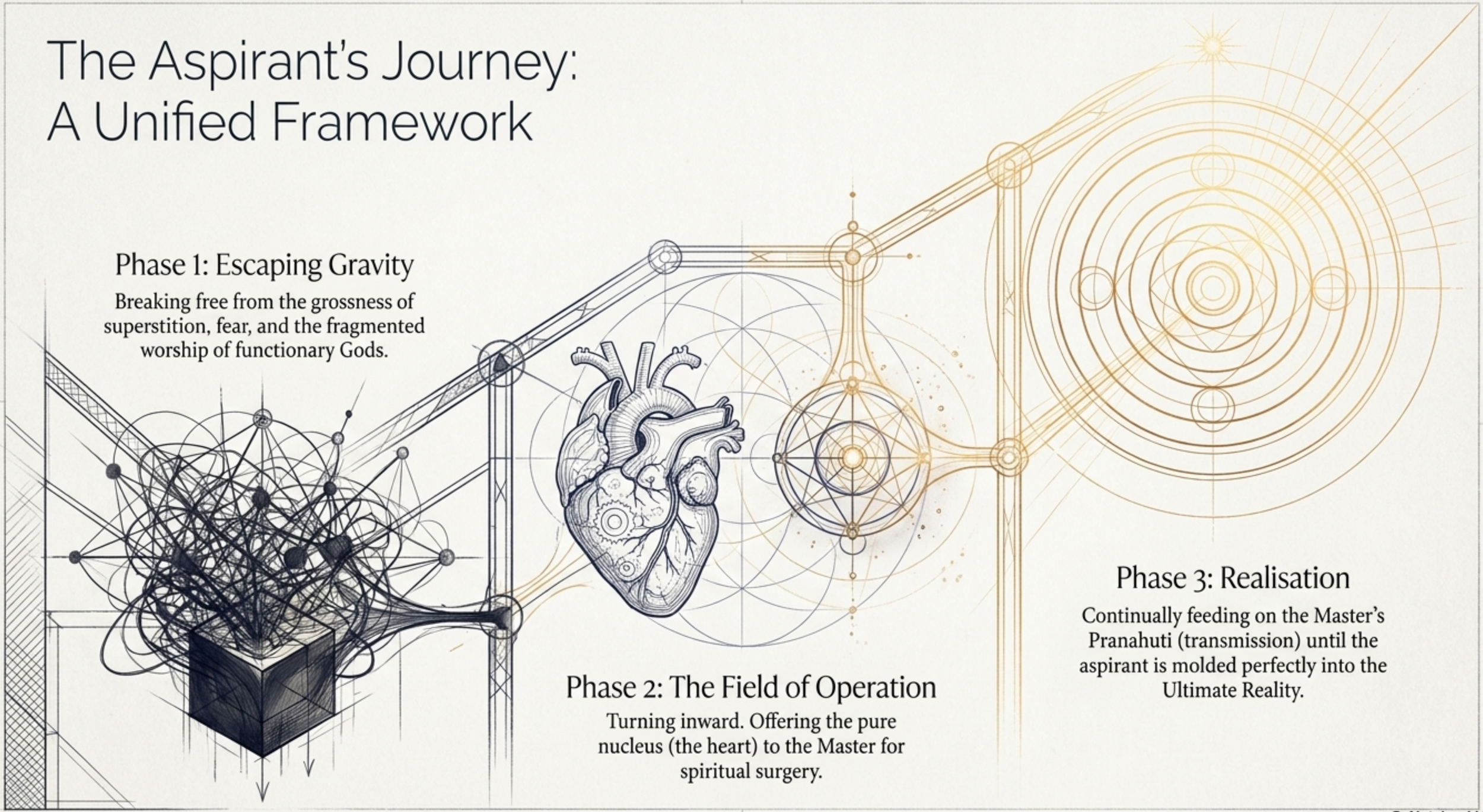
The Aspirant's Journey: A Unified Framework



Phase 1: Escaping Gravity

Breaking free from the grossness of superstition, fear, and the fragmented worship of functionary Gods.

Phase 2: The Field of Operation

Turning inward. Offering the pure nucleus (the heart) to the Master for spiritual surgery.

Phase 3: Realisation

Continually feeding on the Master's Pranahuti (transmission) until the aspirant is molded perfectly into the Ultimate Reality.

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Your speech is simple, my Master,
But not theirs who talk of you.

— Rabindranath Tagore

The Natural Path paves the way for the Realisation of God, thanks to the Grace of our Master.

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